# The Bombay Guardian.

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## WEEKLY REVIEW.

—We suggested, about six months ago, that the rose-colored protuberances seen in an eclipse of the sun were probably identical with the *faculae*. We now observe that Mr. E. W. Bayley has submitted a paper to the Astronomical Society 'On the relation of the luminous Prominences to the Faculae of the sun.'

—In our Epitome are notices of two cases of wife-murder, the wife in each case being a child. The system of infant-marriages makes orphans of thousands whose parents are still living, by removing them in tender years from the protection of those who would naturally care for them to that of comparative strangers, who cannot have for them the feeling that they would have for wives of marriageable age. Yet our fellow-citizens go on disposing of their infant children in marriage; enormous sums have been expended on such marriages this very year in Bombay, by our most influential citizens.

The Rev. Mr. Spring, whose departure was noticed in our last, was a Catholic Christian in a sense that is getting to be sufficiently rare among the clergy of the Church of England. He was free from the narrow-mindedness which can see no good in other denominations, and find no pleasure in co-operating with ministers of other churches. He willingly met with these on the Committees of our evangelical Societies; he was one of the Secretaries of the Army Scripture Reader Society in Bombay, and belonged to the Committee of the City Mission. He had no sympathy with the Ritualism which has been making its way in Bombay during the last six or eight years ago, and sought by faithful exposition of the great truths of the Gospel to nautralize, if possible, some of the non-evangelical teaching of the times. His farewell discourse, from which an extract is given elsewhere, might very appropriately be printed in a form suitable for preservation.

We have more than once spoken of the Rev. O. Lohr's mission to the Sutnamees. He has removed to the block of waste land (1,450 acres) which has been purchased for his work near Simgah, between the Sudder stations of Raepoor and Bilaspoor, and has laid the foundations of the buildings needed. On the Sunday after Christmas, in the presence of 1,000 witnesses, three of the Sutnamees were baptized. It created a good deal of excitement, the schools were half-emptied, the number of hearers fell off greatly; but the alarm has subsided, and the pupils and hearers are returning. Hundreds of ryots are asking for and receiving allotments of land in the new settlement, which is to bear the name of Bisrampoor. Many are also applying for baptism. In doing this they brave the curse of the Gooroo, and consent to part with their necklace which is the badge of their sect. It is by no means probable that this movement is altogether spiritual in its character, and that the Satnamees are not in some measure influenced by secular or political considerations. We know, in fact, that this sect, like others in India, have displayed great antipathy to the Brahmin, and have shown a strong desire to break the fetters of Brahminism, and to establish a rival system; somewhat as dissent in England has both a religious and political character. In India we cannot but sympathize with such dissent in both its aspects, and should hail a general popular movement against Brahminical domination as a very hopeful symptom. Bisrampore, the name of the new settlement, signifies the city of rest. Every Christian heart must pray that He who alone can give rest may draw many of these Sutnamees to himself, and that so in the very heart of India there may be a spot of holy ground consecrated to the Prince of peace. Those who wish to show their interest in the movement may send their contributions to the Rev. Mr. Lohr, Bisrampore, Raepore.

The following passage is from a letter signed 'One of the Abused Ritualists':

"'For nearly 300 years the Holy Sacrifice of the Mass has been set at nought. The doctrines of purgatory, invocations and intercessions of the blessed Saints, the due reverence and honors to our Lady, the Mother of God, and Queen of Heaven, and the whole Catholic Faith altogether, have been denied. The seven Sacraments of the Church have been denied. Now, however, have we got the Sacrifice of the Mass daily offered on our altars, the Catholic doctrines of purgatory, intercession of Saints, and Masses, and prayers for the dead are now restored. The faith of our Fathers is now once more taught in its integrity.' The writer of this letter says, he and all such as he, are placed by God in the English Church and mean to stop there, and carry out the unsearchable will of God."

A friend sends us the following:—

"Why seek ye him that liveth among the dead?'. Luke 24: 5.

"It strikes us that this question of the angels applies with special force, at the present time, to all those who are disposed to make much of forms, and to rest upon them in their religious services. They think to make much of the fact of death, to honor the dead in this way.

"Our Saviour and the angels say nothing of this: not a word in regard to the death; they turn our attention at once to the greater fact. He liveth In the death was the triumph of Satan. 'This is your hour and the power of darkness.' In the rising again from the dead is the triumph of Christ. This shews his power. It is not the form that is of consequence. That suggests death, and sin as the cause of death. It is the new life, 'the power of an endless life,' the triumph over sin.

"So these forms may be to us as the cerements, carefully folded up and laid away, the napkin that was about His head in a separate place. They suggest to us the certainty that He has risen from the dead. They shew us the completion of this work of the Holy One.

"Forms are a necessary attendant upon all our services, but they are not an essential part of them. The life is something entirely different. If the form comes to be regarded by us as the essential thing, we may feel confident the life has already departed, or at least that it is likely to leave. The life gone, what remains? Only something that should be put out of sight, *buried*.

"The first necessity in our services should be to find our Lord there, risen from the dead and giving life to the world. Most piteous is the cry of Mary: "they have taken away the Lord, and we know not where they have laid Him." Many worshippers at this day must say the same."

In connection with the above we may remark that a great subject of controversy in Bombay this last week, has been, What is meant by the north side of the altar. Paul, in Corinth, determined to know nothing save Jesus Christ and him crucified. Some who regard themselves as his successors, think it of sovereign importance that the 'priest' should turn his back to the congregation and his face to the Presence on the 'altar,' during the celebration of the Lord's Supper. To our mind this savors of idolatry. Where two or three are together in my name, says Christ, there am *I in the midst of them*. The Father seeketh such to worship him in spirit and in truth. The *Indian Church News* describing the duties of a priest, says:—

"Nothing is too minute for the priest's inspection. Let him see that the places are found at the desk and lectern, that the hymn-book is not wanting, that each chorister has his psalter and hymn-book, that the surplices are not only clean, but all on their proper hooks. He should see that the church servants do their appointed work, that the candles are ready, the benches dusted, the servants ready to pull the bell and the punkahs, so as to prevent unnecessary calling or hurrying to and fro. Then, why should priests in India dress so differently to their brethren in England? Let the priest wear coats of a clerical cut, as though he were not only not ashamed of his cloth, but ready at all times to perform any spiritual office that may be required of him."

A writer in the *Calcutta Christian Intelligencer*, says:—

"The High Church journals mainly consist, as it appears to me, of reports on Church progress, of articles on Church principles, Church architecture, Church decorations, and Church music, and of letters on "*Weekly Celebrations*," weekly offertories, the use of lights, the place and position of the priest in reading the prayers and in consecrating the elements, the proper colours of the altar-cloth on the different festivals, and the meaning of this and that rubric—all externals, you perceive, and, as such, very unimportant, and some of them extremely ludicrous. I remember reading in one journal of a *great and good work* being carried on in a certain place, and the minister highly commended and held forth as an example. I was of course anxious to learn all about this great and good work. Surely, there has been, thought I, a *real revival of religion* among his flock. It may be some poor sinners have been brought to the knowledge and love of Christ under this clergyman's ministry, and have set to their seal that they are Christ's by walking even as He walked—by a consistent character and a holy life. Imagine my consternation and grief when I discovered that this highly commended minister had introduced choral service (in which I hesitate not to say that few can join except the singers), had established the weekly offertory

used altar-cloths of the appropriate colours, and, on great occasions, was wont to decorate his church florally, in a manner most gratifying to the taste of every admirer of Church progress. And this was *the great and good work*."

We have much pleasure in mentioning the return from Europe in much improved health of the Rev. J. W. Gardner, of the Free Church, Poona.

Bombay is fast becoming, if it is not already, the principal point of arrival and departure for the whole of India. A large number of missionaries have passed through here this season. The Rev. Dr. Owen of Allahabad left on the 25th of last month, at the same time as the Rev. Mr. Shoolbred of the Rajpootana Mission. The former is proceeding to America for the benefit of his health, after an unbroken residence of 28 years in this country. The latter hopes to return before the end of this year. The Rev. Mr. Payne, Calcutta, and the Rev. Mr. Duthie, Travancore, both of the London Missionary Society, and Rev. Mr. Wyckoff of the Am. Presbyterian Mission, Mynpoorie, left this week in the *Krishna*. A lady who has been remarkably useful in connection with the Zenana work, Miss Britton, left by the same steamer, on a visit to America. No less than 300 zenanas in Calcutta were open to her visits, and in all of them she was freely permitted to introduce the Scriptures. The Woman's Union Missionary Society of America, with which we believe she is connected, have sent out two missionaries to Burmah, four to Calcutta and one to Allahabad. It has also employed nine other ladies as missionaries; has now in its service 75 Native Bible-readers, and has 800 pupils under instruction in zenanas and schools.

The advantages offered by the Bengal and Bombay S. N. Co's line of steamers, tend not a little we suppose to draw to this port those who have occasion to take an Overland voyage.

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SATURDAY, MARCH 13, 1869.

## THE NEW MEDIATOR.

The following remarkable statement concerning the Brahmists of Bengal, is from the Report of the Calcutta Church Missionary Association for 1868:—

"The mediation of Christ has ever been a stumbling-block and an offence to the whole party. They always said that intuition scouted the idea. Within the last few months it has come to light that not a few devout and earnest brahmoes have come to feel the absolute necessity of a mediator. Their cry has been, 'O Lord, I am a vile sinner, I am not worthy to approach the Father; do thou plead for me and help me with thy intercessions. Do our readers ask who is the being thus supplicated—thus addressed as 'O Lord'? The answer is sickening and sad. These words are not addressed to Him who is 'the only Mediator between God and man, the man Christ Jesus;' they are spoken to the *Leaders of the Brahmo Samaj*—a young man who two years ago propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ."

We published some three months ago a statement signed by two missionaries of the Brahma Somaj religion, setting forth that some of the members of that community were actually addressing Baboo Chunder Sen in the language of prayer and adoration. The statement was most definite and positive; still we hesitated to believe that Chunder Sen had countenanced any folly so egregious. The statement received full publicity both on the other side of India and on this; yet from that day to this there has been no denial of the charge by the Baboo or by others in his name. We have thus one more added to the melancholy catalogue of instances in which the rejection of light has been followed by gross delusion.

A very important principle is set forth in the words of Scripture, Unto whom much is given of him shall much be required. The more light that God gives to a man, the greater his responsibility. A man upon whose conscience the great truths of revelation have been pressed home, occupies a very different position from one who has no acquaintance at all with those truths. In turning his back upon them he commits a sin that others may not commit. As he has gone higher so his fall is profounder. The published addresses of Mr. Chunder Sen show that during some period of his history since he first came before the public, the Bible engaged his earnest attention, and commended itself to his conscience as no other book ever did. He then gave expression to sentiments that inspired Christians with a lively hope of seeing him become a humble and avowed disciple of Christ, sentiments that seriously alarmed his Native friends who had not gone so far in the discovery of the claims of the Bible. He seems to have been at that period near the kingdom of heaven; the Spirit of God appears to have striven powerfully with him. After that, judging from more recent addresses, he appears to have taken a great step backward; to have abandoned the path of progress which seemed to be shining more and more unto the perfect day of Christian emancipation, and to have taken up a ground of *quasi* antagonism. Christ was now not the Light of the world, but *a* light; not the Saviour but one of the helpers of men; not the one incarnation of deity, but one of many. In the Bible there are words of God; so there are words of God to be heard in the heart of the Baboo himself; intuition is just another word for inspiration. Relief from the bitter consciousness of sin, is sought not through the atoning blood of a divine Saviour, but in the mercy of our common Father found directly in the whispers of our own heart, independently of an inspired volume.

Many will stand aghast when they hear that this distinguished leader of the more advanced portion of the Brahmo Somajists, permits his followers to recognize in him an incarnation of deity, and to address him as an intercessor and mediator of God and man. This pioneer of thought, outstripping his most advanced countrymen, plunged into the *terra incognita* of intuition, while his companions tarried on this side for the report which he should make to them. He came with successive communications, and they received his testimony while he spoke to them of the errors of Hinduism, the evils of caste, the beauty of Christ's character and Christ's morality, the Fatherhood of God, human weakness and human greatness, of the soul's capacities and needs. But there was still a something unsatisfied in their hearts; the instruction given answered many questions but only intensified others; the beautiful morality only brought into more painful consciousness the loathsome sin of the heart; the love of God made them the more sensible of their own selfishness; the purity of Christ brought into sharper contrast the impurity of their own thoughts and desires. How can man with his uncleansed heart have communion with the most High God? how can prayers from corrupt hearts be acceptable to Him whose will is expressed in a law so comprehensive, heart-searching and inflexible? If we are not to receive the testimony of Christ concerning himself, if we may not trust in his righteousness for justification, in his mediation for acceptance, and in his help for victory over our evil nature, in whom shall we trust? Echo answers; In whom? They look and the only object that meets their spiritual vision, is the Baboo Chunder Sen. Have they not learned all from him? Do they not owe all to him? Is not he their leader in the path of religious discovery? Is not God pointing them to him as the one able to satisfy all their religious needs? He has tried Christ in the balance of his own intuition and found him wanting; Jesus is not the Saviour for India; how marvellous must be the intuitional wisdom that can weigh the morality, the character, the work of Christ in its scales and still find something wanting; surely this can be none other than the very oracle of God, the very manifestation that we need. Not Jesus of Nazareth, but Chunder Sen; in him we may approach the Godhead, in him the Godhead is propitious to us: O Lord, we are vile sinners, unworthy to approach the Father; do thou plead for us and help us with thy intercessions.

In the *Indian Mirror*, the organ of the advanced Brahmists, a number of letters addressed to the Baboo or his friends by parties in England and America, were lately published. They were all regarding him and his great work, and were conceived in a strain of the highest laudation. They were mostly from persons who imagined that they had got beyond the need of the Bible, and who congratulated Chunder Sen on his having reached the same happy vantage-ground where they themselves were complacently standing. They gave him across the waters the right hand of fellowship, and encouraged him to go stedfastly forward in the faith which he had opened up for himself. During the last five or six years the Baboo has been flattered to the skies; not by his own people only, but by Europeans, by men of note in Asia, Europe and America; the praise that he has received would have turned the head of many a strong-minded European; and we are far from imputing any singular weakness to him when we infer from the facts now stated that his judgment has failed him just where the greatest demand was made upon it.

There are cycles and epicycles in human thought; and some of the orbits are so large that for a long time it seems to men that they are advancing, when they are really only moving to the point from whence they set out; the cry of progress is raised, Eureka is the shout on every side; but wait a while and it will be evident that the movement is in a path that may be circular or may be elliptical, but that is sure to return into itself. Pride and the consciousness of sin are like the centrifugal and centripetal forces. Pride leads away from God, from his revealed will; but man cannot get away from his diseased heart and its needs; he tries many inventions; by and by he falls into polytheism and its train of frightful superstitions. The truth comes to him again, and breaks his fetters; let him yield implicitly to that truth and he

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shall enter upon a path of real progress ; but the pride of the natural heart too often masters him just as he breaks loose from the fetters of superstition ; he fancies that he must turn his back upon all that men have believed in, and conquer truth from the depths of his own intuition. After that comes in some subtle and refined form of idolatry, and so he pursues the fatal orbit into which sin has taken him.

## CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.--XVI.

"*Verily, verily, I say unto you, I am the door of the sheep.*" John x : 7.

We hear a great deal in these days about the Church. There is evidently a great diversity of opinion not only as to the body which is now entitled to be called by that name, but as to the body which in the history of the last 18 centuries may rightly be so called. And it does almost seem as though men needed a special revelation from heaven to determine this matter for them. Yet it cannot be that there is any lack of instruction in God's word, regarding this all-important point. It would be a strangely defective revelation, if it told us about a multitude of things in heaven and earth, about the character of our heavenly Father, the person and work of the Lord Jesus Christ, the way of salvation, the day of judgment, the blessedness of the righteous, the New Jerusalem, and yet should leave us uninformed or half-informed as to the Church of Christ on earth. As a matter of fact the Scriptures are not more copious or lucid with regard to any point than with regard to this. The doctrine of the Spirit is essentially the doctrine of the Church ; for the Spirit, whom to send it was expedient for us that Christ should ascend on high, is only manifest through the Church ; Christians are a habitation of God through the Spirit ; and whatever are the fruits of the Spirit those are characteristics of Christians, the characteristics of the Church of Christ.

But here our Lord is pleased to tell it us in one word, a word that disposes of a great many of the pompous figments of the day. "I am the door of the sheep." "By me if any man enter in, he shall be saved and shall go in and out and find pasture." The Church is that body, of which Christ is the door, to which men gain access by faith in him. He does not more explicitly teach that men are saved through him than that men obtain entrance into the Church through him. The man who had been blind, whose eyes he had opened, whom the Pharisees had put out of *their* church, and to whose faith Christ had revealed himself as the Son of God and the Saviour of sinners, was, by that publicly avouched faith of his made a member of the true fold. Through Christ the door he had entered in, and it was not in the power of any man or set of men to pluck him out of the hand of Christ, to separate him from the true fold. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Salvation would be a very different, a sadly inferior thing to what it is, if the sinner had to share his reliance on Christ with reliance on fallible men like himself, and if the charter of life might be manipulated and modified by Scribes and Pharisees. What was true in the days of Christ's abode on earth, is, alas! still true: there are men who busy themselves about the fold who have never entered through the door; who claim to have guiding authority over the sheep without being themselves genuine disciples of the meek and lowly One; who seek not the accomplishment of Christ's wishes, but their own temporal advantage. Their uncrucified pride, selfishness, ambition and covetousness, influence them as much in their church-life, as ever they did in the non-religious life. They love the exercise of power; they desire to be looked up to and depended upon; they seek a revenue of fame and power from the church ; to use the plain words of the Master, they are thieves and robbers, intent not on enriching the sheep but themselves.

'The thief cometh not but to steal, to kill and to destroy.' We must remember that this severe language was used of the clergy, the most prominent and influential rulers of the church of that day. They organized the church according to their own mind; nullified the laws of God by their traditions and Church regulations ; ruled that they only could be regarded as God's people who yielded deference to them and were guided implicitly by them. As salvation is in hearing, trusting, following Christ ; so any system of doctrines that comes between the suppliant and Christ, is destructive. It is conceded that these men know not what they do. They have no spiritual perception ; they do not see the kingdom of God, but something very different which they mistake for it; they have not themselves a simple, soul-subduing faith in Christ and are not sensible of their need of it; they have never tasted the joy unspeakable and the peace passing understanding which Christ gives to his own ; consequently they know not what awful havoc they are making of the highest interests of men when they undertake the cure of souls.

I am the door of the sheep. The fold is the earthly fold ; the thieves and robbers that climb up some other way, are not climbing into heaven, but into the communion of Christ's people on earth ; other sheep I have, says Christ, not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold and one Shepherd. As there is one Shepherd so there is one fold, in which are gathered all who belong to Christ, all who have an interest in his salvation, who hear HIS voice and follow him; in a word, all true Christians ; described by Peter (i. ii. 5) as 'a spiritual house;' and to which no others properly belong. 'I am the door;' we enter it only by faith in him. This disposes of the idea that men are to be gathered into the fold first and then brought to Christ ; that there is a place in this fold for those who are not believers ; it disposes of the idea of a national church ; of much that goes by the name of Catholicity and comprehension. Christ's salvation is revealed from faith to faith; from the faith of the evangelist to the faith of the hearer ; men are added to the Church of God by the Spirit of God, convincing them of sin and inspiring them with faith in Christ.

As we enter the Church through Christ, we can only enter it by a change of heart, by the reception of Christ's Spirit. We have to lay down our selfishness and take up Christ's largeheartedness. We must therefore have something of his love for all his people. Far from us be the leaven of sectarianism. Being born of God let us love one another with pure hearts fervently. Our common faith in Him ought to enable us to know those that are his; and if we err here, the remedy is to be found in a stronger and a purer faith in him. He gave his life for the sheep ; he came that they might have life, and might have it more abundantly ; through us ; for we are all commissioned to be helpers of one another's faith, and to help each other to know Jesus better.

Fear not, little flock ; it is your Father's good pleasure to give you the kingdom. It is a little flock. Men may seek to magnify it by bringing into it myriads of 'goats,' and by seeking to invest it with this world's honor and glory, but all this is grievously detrimental, and the kingdom will not be given to the Church until she shakes herself free from false encumbrances and alliances, and stands forth defined as Christ has defined her.

'The world knoweth us not because it knew him not,' says John. To the end the world will go on blindly disputing about Christ and about the world. But they that know him, know each other and are known of God. They are found in various organizations ; in churches established and non-established ; Episcopal, Presbyterian, Congregational, Wesleyan, Baptist and the like ; but they are not suffered by the Spirit of Christ that makes them one, to set up their own organization as the only true Church of Christ. They are too catholic for this, and shrink from the sin of rejecting any who may have the seal of the living God in their foreheads.

## NOTES FROM AN INTERLEAVED BIBLE.

PSALM. XCIII. 1. The Lord reigneth : men think that he has abdicated his throne in favor of the mechanism of the universe. 'The world is established' with admirable laws ; but God's throne' is also established.

3,4. There is probably a covert allusion to the tumults and revolutions of nations. The French revolution was like an ocean that had broken down all barriers ; religion, order, property, safety, every thing was swept away ; God seemed to be no where, and man (intoxicated) at the helm; but the secret power of God disclosed itself in due time.

5. Faith and consecration. Blessed is the man in whose heart the two-fold truth of this verse is written.

XCIV. 6. Not that they had any particular antipathy to the widow and the orphan, but their determination was to get rich at any cost : their modern representatives are the stock-jobbers, who think nothing of the misery their speculations may entail upon thousands whose little all is invested in the companies which they are working.

12. Blessed is the man whom thou chastenest, in contrast with the successful spoiler of the poor.

13. While the wicked is prospering, we may by faith go aside and see the pit that is being dug for him. The very word that shall carry conviction and consternation to his heart in the last day, is now with us, hidden from him by his unbelief.

15. Rev. XIX. 13, 14

19. What are those thoughts within us which bring with them the comforts of God delighting our soul? They are thoughts that correspond to the thoughts of God; thoughts that speak of our own unworthiness, of the excellency of Christ, of the love of God, of the beauty of holiness, and not merely speak but reign, influencing our life and bring it into conformity with the life of Christ ; these are thoughts that bring with them the comforts of God, the peace of God which passeth understanding. And the reason why Christians know so little of the soul-delighting comfort of the Psalmist is because so many thoughts that are not the thoughts of God occupy the mind. The great enemy of their spiritual happiness is self-complacency ; it is the world's miserable substitute for it. The Psalmist had the profoundest reverence for God's words ; not the reverence that keeps at a distance, but that which takes them into the heart and keeps them there. He meditated day and night in God's word, and therefore had this blissful experience of divine comfort.

20. Among the thrones of the earth where shall we find one that is not a throne of iniquity, a government embodying very different principles from those set forth in God's word, legislating without prayer and without reference to the Scriptures, countenancing many immoral and pernicious things. There is this grand reform, —men are not threatened with death or imprisonment for believing this or that. Still, where is the Government that the Church can enter into alliance with, without jeopardy, without compromising her fidelity to Christ? It is one thing to Christianize a Government, another to enjoy its patronage, and the former, unhappily, has been much less sought after than the latter.

XCV. 4. Deep places: where volcanoes and earthquakes are generated. When God is known as the rock of our salvation then we are stimulated to praise and serve him by the discovery of his glory in creation. Creation itself is in bondage till the Spirit of God in the Christian recovers it to God, till its testimony concerning God is appreciated by believing and loving hearts.

## Correspondence.

*To the Editor of the "Bombay Guardian."*

MY DEAR PASTOR,—Kindly permit me through the *Guardian* to express my gratitude to those who have so liberally supplied me with funds to cross the desert with my family. I have now "bread enough and to spare."

I know not all the givers, but God does, and though they have aided one of the least deserving of God's children, our blessed Saviour will see to it that they lose not their reward.

When I determined to seek England's shores for health, I called to mind the long road and the sum needed to accomplish the journey, which made me doubt the possibility and lose heart; but when a sum of about 500 rupees was handed to me, I felt shame on account of unbelief, and was then taught the necessity of trusting more in my Saviour than I had hitherto done. Pardon such baseness and accept my warmest thanks for the unlooked-for sum you all have so kindly sent me. My wife in remembering the wants of her children will ever bear in mind the bread and water you supplied—unsolicited.

Permit me now to bid you fare well. I disjoin the word that you may comprehend my meaning. In parting I beg you pray the Lord that he give me strength—strength that I may reach India's plains once again; and wisdom that I may be enabled to impart the word of life to the idol-worshippers in some of the dark parts of this wide land, for I feel a desire to extend my sympathy to them again.

Yours gratefully,
HENRY BICKERS.

## Epitome of News.

### SATURDAY, MARCH 6, 1869.

—The annual meeting of the Bombay Tract and Book Society was held on Wednesday evening. There was a good attendance, and Colonel Kirby, Adjutant General, occupied the chair. The Report was read by the Secretary. Under the head of Publications, it says: "*The Price of Wisdom is above Rubies*, is a little tract in Marathi translated by the Rev. Narayan Sheshadri from the English. In an interesting narrative some of the chief things in religion are happily embodied. *True Repentance*, is an original work in Marathi from the same pen. Some of the erroneous notions regarding the nature and place of repentance are here examined and exposed, and the Scriptural doctrine stated and enforced. *Characteristics of True Religion*, is also an original work in Marathi from the pen of the Rev. Narayan Sheshadri. Its title points out its character. It treats of certain important characteristics, present in Christianity and wanting in other religions, which belong essentially to a true revelation. The people of this country, slowly coming to understand their obligation to prove all things, even religion, may be helped by this little treatise. *The Mohurrum Festival.*—This tract was prepared by Mr. Shahoo Daji Kukade. It is in Marathi, a language spoken and read by many Musulmans in Bombay. The origin and intent of this popular festival, the irreconcilableness of its observance with the tenets of the Koran, and its objectionableness on higher grounds, are faithfully and cogently presented in this little tract. We have placed this tract in the gratuitous series.—We may here mention the publication of a new edition of the Rev. Dr. J. Murray Mitchell's *Conflict of Christianity and Paganism*, inasmuch as it has been carefully revised and enlarged by him. This very valuable treatise is well deserving the attention of the young men of India, both Brahmo Somajists and others, and we hope they will not shrink from considering the powerful argument which it so happily embodies and so eloquently enforces."

The *Printing* amounted to 125,610 copies. Letters from a number of missionaries, scripture-readers and others, were read. The receipts from sales amounted to Rs. 9,280: from contributions Rs. 2,097. The receipts and expenditure were almost equal. The vernacular issues amounted to 82,000 copies.

Very interesting addresses were made by the Chairman, Rev. Dr. Wilson, Rev. Messrs. Weatherhead, Dhunji Nouroji, and Payne, and by Mr. Shaw.

—The police authorities estimate the loss of property lying on the Custom House premises, by the fire that broke out in the Bombay Post Office on Monday last, at upwards of Rs. 67,950.

—*Times of India*: "The Rev. F. J. Spring, Senior Presidency and Garrison Chaplain, who leaves England by to-day's Mail, arrived in India in January 1839, and has consequently nearly completed thirty years of uninterrupted diligent and faithful labour as a Minister of the Gospel, on the Ecclesiastical Establishment of this Presidency. His kind and gentle manners, though perhaps somewhat too retired, his diligence in his sacred calling, as well as his firm and consistent attachment to the doctrines and polity of the English Church, and his soundness in the faith, have won for him the esteem and confidence of the entire Christian community."

Our contemporary publishes an interesting outline of an impressive sermon preached by Mr. Spring in the cathedral, last Sunday evening. He exhorted his hearers to stand fast in the faith, warning them against infidelity on the one hand and superstition on the other. The following is an extract: "There is a fear that we should be corrupted from the simplicity that is in Jesus Christ by a fond over-weening attachment to the ceremonies and rites of religion as though the mere performance and bare participation in them recommended us to God and obtained his pardon and favour. Our church in the preface to her Common Prayer Book has well declared the alterable nature of such rites and ceremonies, and the reason why she laid aside at the Reformation that multiplicity of them which tended to superstition. Read and study that preface. The religion of the Gospel is not a ceremonial law like the law of Moses to which the Jews were in bondage, but a religion of freedom of spirit, and of newness of life. When the apostle said, God forbid that I should glory save in the cross of our Lord Jesus Christ, he meant no material cross but the atoning sufferings of Christ...Again, with regard to the two sacraments ordained by Christ and of which our Church says they are 'generally necessary' to salvation; they are not only means of grace but pledges to assure us of God's good will toward us; but they are effectual only to the faithful. Such as be void of a lively faith, although they partake the sacraments yet are they by no means partakers of Christ. Again, though it is true that salvation is found in that pillar and ground of the truth, the church, which signifies, as saith our articles, 'a congregation of faithful men in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance' yet cannot the church nor its Sacraments save our souls. They can only direct us to the one only name or person, Christ and Him crucified, and there is none other name given under heaven among men whereby we may receive health and salvation to our souls but only the name of Christ. 'Believe on the Lord Jesus Christ and thou shall be saved,' in life, in death, and the day of Judgment. Suffer nothing then brethren to interfere between Christ and your souls. There is one God and one Mediator God and man, the man Christ Jesus, and he alone is able to save to the uttermost all who come to God by Him. We need no other intercessor but this great High Priest. Stand fast then in this faith, quit you like men. 'Be not children in understanding, howbeit in malice be ye children but in understanding be ye men; be not carried about by every wind of doctrine.' *Stand fast* in the faith."

—*Bombay Gazette*: "The Bombay Scottish Orphanage at Mahim has been recognised by the Director of Public Instruction as a High School, teaching up to the standard for matriculation at the University. The ability and application to work of Mr. Duthie, the principal of the institution, is well-known."

### MONDAY,—MARCH 8.

—H. M. S. *Forte*, Captain Alexander, arrived in Bombay on Saturday morning. She relieves the *Octavia*, which for three years past has been the flag ship of the East India station.

—*Times of India*: "The case in which the Advocate General at the instance of Miss Mary Prescott, sued the Rev. J. Spring and others the trustees of the Fort School funds, came on at the High Court before the Hon. Sir. Chas. Sargent on Friday, and again on Saturday, when a decree was applied for by consent, and given, under which the funds in dispute are to be placed in the hands of Mr. Peile and Mr. Prentis, the solicitors in the matter; and the whole case is referred to the Bishop of Bombay to consider what the object of the fund given by Mr. Premchund Roychund was, &c. After the award, the matter will again be brought before the Court."

—The High Court have conformed the sentence of death on Amroota Anundrao for murder of his wife. She was but a child and wanted to return to her parents, and he killed her with an axe.

—A Baboo and a shikaree were killed by a tiger near Narayengunge.

—*Friend of India*: "The Mahomedan movement which has expelled the Chinese from Eastern Turkistan since 1863 seems to be affecting the north of China. The uncle of the Emperor has led from Peking the imperial brigade of Guards, to Kwe-hwa-ching, a large mart in the Shanse province beyond the Great Wall. This wealthy place, which is 400 miles N. N. W. of Peking and 240 W. of the pass of Kalgan, has been threatened by the Mahomedan rebels, who have hitherto attempted to enter Shanse along the great middle road which leads through the centre of China to Tientsin on the seaboard. The Kalgan pass is that by which the Mongol hordes have always invaded China from Central Asia, and if the Mahomedans seize it before the Peking General, the consequences will be very serious. With Russia pressing every year more and more on the Mahomedans of Turkistan, this movement towards and into China proper is likely to be more marked every year."

—The *Friend of India* thinks Archdeacon Pratt should succeed Mr. Seton-Karr as Vice-Chancellor of the Calcutta University.

—The same: "Heeralall Bysack, a young man of about twenty years of age, who had been educated in Dr. Duff's College, and who with his wife, a girl of 13 years of age, was supported by an aunt with whom they lived, resided in a house in the proximity of some prostitutes, and a wall had been built to shut these out from view. One evening Heeralall was enraged to find his wife looking over the wall. Next night he cut her throat and afterwards his own. His aunt described him 'as a bad tempered young man who took offence at trifles.' The jury returned a verdict of 'murder against Heeralall Bysack who subsequently committed suicide, and is a *felo de se*.' The progress of female and the higher male education has no greater foe than baby marriages, while prostitution and murder are fed by forbidding widow marriage."

—The steam fleet owned by the Peninsular and Oriental Company comprises a total of forty-eight ocean-going vessels, having an aggregate tonnage of 85,632 tons and 18,620 horse power.

—*The Lucknow Times* reports two shocking murders—one in the Seetapore district at the house of Rajah Ameer Hossen Khan Bahadoor in which a man cut off his wife's head with an axe and then fled to the jungle; the other was at Meerut, the victim being a banker of Moradabad who is believed to have been poisoned by the proprietor of a carriage dak.

—The Report of the Calcutta Church Missionary Association says that the Remarriage of Converts' Act has been of great use, as its authors expected, in inducing a Hindoo wife to follow her Christian husband. The husband had not seen his wife for 7 years.

"Every effort had been used to wean her affections from him, and to fill her mind with abhorrence for the creed which he had embraced. She had been told that he has become an unsightly monster, and was no longer the same a s wh

she bestowed her hand upon him. Happily the "Remarriage of Converts' Act" open a door of hope. But for that Act it is morally certain the parties would never have been brought together, whilst the poor wife would have lived and died in the darkness of heathenism. The husband availed himself of the Act and after a delay of some months carried his point. The woman's friends, finding no way of escape, surrendered her to his care."

—The Bombay agents of the Suez Canal Company, intimate that trains of goods-lighters leave Suez every five days and take four days in the passage to Port Said; and the rates are mentioned in their advertisement. There are also passengers' boats, which take twenty-five hours to cross the Isthmus.

—It is stated that the Resident and other Europeans will no longer be required to take off their shoes in entering the presence of the Nizam.

—During the Holi holidays, says the *Poona Observer*, about seven hundred native marriages were celebrated in the city of Poona.

—The Queen though only 50 years of age has 13 grand-children.

—A young lady, of Protestant parents, sent to the Loretto Convent, Calcutta, for instruction, has not only changed her religion, but determined to become a nun.

## TUESDAY, March 9.

—*Overland Mail*: A Greek Ministry has been formed under M. Zaimis, and the Declaration of the Conference is accepted. A rumour that the King would abdicate has been contradicted.

The Spanish Cortes have been opened with great ceremony and enthusiasm. Queen Isabella has issued a proclamation to the Spanish nation.

The ratification of the Alabama treaty is considered to be very improbable.

Mr. Gladstone, Mr. Lowe, Mr. Bright, and other members of the Government, have spoken at a banquet given at the Fishmongers' Hall, in honour of Her Majesty's Ministers.

The Bishop and Clergy assembled at a banquet in the same hall two days previous, in honour of the recent installation.

The House of Lords has held a formal sitting, and adjourned to February 16, when Parliament will assemble.

By the death of Mr. Charles Bell a vacancy arises in the representation of the City, Baron Rothschild has been selected as the Liberal candidate.

The principal result of the week in the election courts has been the unseating of Sir Arthur Guinness the great brewer of Dublin. The fact that he spent 16,000*l.* in election expenses, being at the rate of 3*l.* for every one who voted for him, was in itself strong evidence of the use of improper influence. Sir Arthur Guinness is exonerated of personal knowledge of the corruption. The freemen who voted right were, it seems, supplied with old railway tickets, which, when produced, were exchanged by a mysterious hand projected through a hole in a door for five-pound notes. Mr. Phipps (Conservator) has been unseated at Westbury on grounds of intimidation. A manufacturer who canvassed for Mr. Phipps threatened to discharge his men if they did not vote for his candidate; and, carrying out the threat in some instances, he has deprived Mr. Phipps of his seat.

Notwithstanding the threats of assassination, the Protestant service in Madrid was held for the third time on February 7. Hundreds had to be turned away, and the correspondent of the *Daily News* noticed many strong men with tears running down their eyes, at the powerful preaching of Don Francisco Ruet.

—Professor Huxley in the *Fortnightly Review*: "He announces that the vital principle of life is a substance which he names *protoplasm*, found in all animal and vegetable organisms. It is a semi-fluid matter, full of innumerable granules of great minuteness. It constitutes the vitality of the lowest forms of animal and vegetable life as of the human creature. It is transferred from vegetable to animal, from animal to vegetable, one feeding or supplying *protoplasm* to the other. It is 'the basis of all *life*;' in many cases 'it is a mere matter of convention whether we call a given organism an animal or a plant.' When we are hungry we must renew our *protoplasm* or die, and so must the vegetable. The substance itself contains the four chemical elements, carbon, oxygen, hydrogen, and nitrogen, and these never perish, but pass from one form of life to another.

—*Overland Mail*: It seems that there has crept into the text of the Convention, as signed by Lord Clarendon and Mr. Reverdy Johnson, a clause under which the American Commissioners will be able to introduce before the arbitrator the whole question of England's conduct in respect to the recognition of the belligerency of the South. This being the case, it is clearly rather a matter of congratulation for the country than otherwise that there is no prospect of the Convention being acceded to by the Americans. England is ready and willing to pay for any specific damages for which she may be proved to be liable, in respect of the actual injury inflicted by the *Alabama* and her consorts on American shipping; but it is preposterous to suppose that England can bind herself to accept any judgment which condemns her to a general liability on account of her policy in recognising the belligerency of the South.

—In his paper "On the Physical Basis of Life," Mr. Huxley tells the world what he thinks of Comtism. He says:—In so far as my study of what specially characterizes the Positive Philosophy has led me, I find therein little or nothing of any scientific value, and a great deal which is as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism. In fact, M. Comte's philosophy in practice might be compendiously described as Catholicism *minus* Christianity.

—Dr. Manning asks the prayers of the clergy and people of his diocese for the happy issue of the Œcumenical Council, and enjoins the clergy to hold special services each week for the same purpose. The council will, it appears, be called the "First Council of the Vatican," as it will be held in the right transept of St. Peter's. The transept will, it is said, accommodate upwards of 2,000 persons, and will be so arranged that the voice of each speaker may be heard distinctly throughout the whole council chamber. The stalls erected for the accommodation of the prelates will cost £9,000 or £10,000; and to make up this sum, as well as to meet the other enormous expenses which the Pope will incur, subscriptions are being actively raised in many continental nations and also among the Roman Catholics of England. The labours before the council are so immense that it is considered six months will not suffice to complete them.

## WEDNESDAY,—March 10.

—*Bombay Gazette*; Sir Richard Temple's Budget: "The actual results of one and the probable results of two more years' financial operations may be thus summed up—

| | 1867-68 | 1868-69 | 1869-70 |
|---|---|---|---|
| Actual Regular Estimate Budget Estimate | | | |
| Deficit | £1,500,000 | £2,750,000 | £3,447,350 |

Total Deficit for three years £7,697,350

"It will be said, of course, that this extraordinary deficiency is apparent rather than real, being caused solely by the largely increased expenditure on that class of works which are by courtesy styled 'Reproductive.' But unfortunately, on comparing the 'Actual' with the 'Regular Estimate' for the year 1867-68, that is to say, the figures for that year as set forth by Sir R. Temple with those given by Mr. Massey, we find that the *ordinary* expenditure (including outlay on new barracks) has been swollen from £48,043,900 to £49,500,000; and again, comparing the Budget Estimate for 1868-69 with the Regular Estimate for that year, we observe that the *ordinary* expenditure has risen from £47,885,140 to £50,250,000. In neither case can the excess be set down to the charge of reproductive works; and we are led to the alarming conclusion that the cost of working the administrative machine increases from year to year in a proportion far greater than the increase in the revenue will permit."

—*Times of India*, in a notice of Lamartine: "In 1847, appeared the work written by him which had more than anything he ever produced an effect on the political passions of his countrymen. His 'Histoire des Girondins' exploded like a shell amongst the friends of M. Guizot and the King. It was eagerly read by excited crowds, who, carried away by the rapid current of the exciting narrative, never stopped to enquire whether they were reading veritable history or a poetic dressing up of events far more calculated to excite than to instruct the mind. It must have occurred to well-informed Frenchmen, however, that that strange history of Rouget de Lilse and the Marseillaise, like much else in these volumes, was very much of a fiction, a scrap of history dressed in the masquerade of the imagination, but then it was so well done, not true, but for effect so much better than truth, that political partizanship could not consent to discredit it, and so it worked its work in helping a new popular outbreak against a sovereign who, though perhaps no tyrant, had succeeded in making himself more hated than if he had been. After the publication of this book Lamartine became a kind of popular idol, and when the revolution of 1848 drove Louis Philippe from France, under the cognomen of M. Smith, the author of the 'Girondins' was the first man selected as a leading member of the Provisional Government."

As a statesman he signally failed. "His latter years were full of the pains of labour and the crushing anxieties attending on failing health and broken fortune. The French people forgetting political failure and remembering only the genius which so abundantly enriched the literature of their country, sought by subscriptions to rescue the last days of the struggling man from pain and poverty, but the fortunes of Lamartine seem to have been out of their power to retrieve."

—News from Japan; via Galle: "The foreign Ministers have formally withdrawn their neutrality proclamations and announced that war has terminated; the Stonewall has been given up to the Japanese. Twelve piratical snake boats have been destroyed by Lieutenant Grey, in the *Algerine*, off the Island of Tonqua.

—From July 1, 1865 to December 1st, 1868, a millions of emigrants landed in the United States. It is estimated that they brought with them 80 dlrs. each. The able report that Mr. Welles has just presented to Congress shows that the working classes are now much worse off than they were before the war broke out, and that the present tendency is downards. The wages of a workman are nominally higher than they were before the war, but the rise in prices far more than counter balances the increase in wages. Thus, groceries have risen 88 per cent., clothing 86½ per cent., fuel 57 per cent, and house rent from 65 to 100 per cent.; and the mean increase on household necessaries as compared with 1860 is 79 per cent. The crop of Indian Corn in 1868 was 1,100,000,000, bushels. That of Tobacco in 1867 was 250,000,000 lbs. In 1868 there were built 2,500 miles of new rail-road, making the number of miles of rail-road now in the U. S. 40,000 miles. Value of merchandize carried over these roads annually, $7,273,000,000. During the past year 6,000 miles of new telegraph wires have been put up.

—*The Indian Mirror*, noticing the case in which a missionary was beaten by Brahmins in Travancore for passing through their street, finds fault with the missionary for insisting upon his right to go through it, when warned not to do so. Our contemporary should understand that the missionaries had been accustomed to go through the street, which was in fact the only thoroughfare connecting two public roads.

## THURSDAY,—March 11.

—The following extract will be sufficient to give an idea of the revelations regarding Convent life in England made by the trial of the Superior of the Hull convent. It is from the testimony of the plaintiff:—Susannah M. Saurin's examination continued—I had prayer-books for my own use, which I kept in the chapel but they were removed, and others substituted. I had a MS. book of private devotions. Generally the sisters retain them until death, but mine was taken away, and I saw it in the hands of a lay sister. All the blanks in the leaves of my books were taken out. I was only allowed to look at the letters from my friends a few minutes before the bell rang and then they were taken away from me, and sometimes destroyed. The greater part of the letters was obliterated with ink. One from my father was served in that manner. Mrs. Star had that letter. (It was called for but not produced.) Two of my sisters are Carmelite nuns. Letters were shown to me professing to come from them. Sometimes I was allowed to have them. My sisters' correspondence ceased after a certain time.

By the Lord Chief Justice—There was a rule that the sisters could write once a month, but there were no limit to the number that might be received.

Examination continued—About 30th May, 1865, I reached the convent from school about 4 o'clock. I had a little tea and bread, and then I went to the community-room. In passing Mrs. Star's

room she called me in. Mrs. Kennedy was there, the door was then closed. Mrs. Star desired me to take off my clothes. I hesitated for a few moments, and then I remembered my vow of obedience. I then took off my veil, habit, cincture, and beads. I waited a little while between each, but she hurried me, and helped to pull them off, and examined each article. She unloosed a pocket, and pulled it very roughly from me, and threw it to Mrs. Kennedy. I asked her to let me have my handkerchief that was in it, as I was crying, and Mrs. Kennedy gave it to me. Mrs. Star then directed me to take off my skirt and stays I did so, but each article she rudely pulled from me. Each article as it was taken off was examined, I never saw my pocket nor the contents afterwards, Mrs. Star undid my last skirt, and examined my person.

The Lord Chief Justice—Did she convey to you for what purpose.

Plaintiff—No, my lord. She dragged the scapulary off my neck, and also a small rosary I was wearing. She then threw me back some of my clothes to put on. I did so, and when dressed I left the room by her orders. My examined book, which contained entries relative to confession, was in my pocket. The articles produced were taken from my desk, except one examined book that was in my pocket. About the 1st or 2nd December, 1865, I was sitting at my place in the morning in the community-room. Mrs. Star came into the room and by her orders I went into the small room adjoining, and in the presence of Mrs. Dawson, now a community sister (Sister Mary Winneford) but then a novice, I had to undress standing opposite the open door with the sisters constantly communicating with Mrs. Star. My clothes were all taken off except the inside tunic. This occupies a considerable time. I was standing all the time and felt very cold. I put the habit over my shoulders, but Mrs. Star rudely pulled it off. She told Mrs. Dawson she could not tell how I could stay in the house, and that I might go as soon as I liked. She appealed to Mrs. Kerr to know if it was not in July that the bishop wrote to her saying she had got dispensation to absolve me from my vows—that she was to be ready for a quick despatch and to have a secular dress ready for me, but she said she had had it prepared for a long time. The bell rang for prayers. I asked permission to write to my friends. She refused, but later in the day she came to me, took an old letter out of her pocket, tore off the fly sheet, and give it me, saying I had a quarter of an hour in which to write a note to my mother, but I was not to attempt to ask her to come and see me, because she did not want to be annoyed by her. I wrote a letter, and gave it to Mrs. Star, but I do not know what became of it. I was astonished at being dispensed from my vows, and on the Sunday following she gave me permission to write to the bishop. I asked for an envelope, but she said she knew her duty, and would send it herself. I expressed a wish in the letter to see the bishop. I got no answer to that letter until I received notice of the commission. I had a severe illness in September, 1865 and on one occasion during that month I was so ill that I could not kneel in the chapel, I worshipped seated when Mrs. Star ordered me to a high seat in front of her. She knocked me with a book on the head or shoulder during mass. She frequently did it. Just before the commission, much writing was going on in Mrs. Star's room. Every sister receives a ring from the bishop at her profession. It is regarded with peculiar reverence by them, and is looked on as a symbol of the church. I wore it on the third finger of the left hand. In August, 1865, Mrs. Star told me I had left some thread on the mat in the corridor, and then she asked me for my ring. I was greatly surprised. I, however, moved it a little way down my finger when she pulled it away and I never saw it after. This occurred after my Jesuit brother called. When he called I had not seen him for eight years. Mrs Star the following morning touched me with the book before mass was concluded and told me I was not to go to holy communion that day, but she gave me no reason why I should not go. She made a sign to me after mass to follow her. I did so, and when I got to the door she put a quarter-hour sand-glass in my hand, as is usual when friends frequently call, signifying the time to be allowed to be together. I never knew of any limited time being fixed in the case of relatives. Mrs. Star opened the visitor's room and pushed me in, where I found my brother. I remained with him half an hour. On the following morning Mrs. Star asked me why I did not acknowledge staying so long in the reception-room with my brother as a fault. I said I thought I had permission. She told me she had a long interview with my brother. I did not see him again. From that time I never saw the Bishop. The Rev. Mr. Mathews came in November 1866. On the 1st January 1868 there was much writing going on between Mrs. Star, Mrs. Kennedy, and Mrs. Kerr, both in the library and the community-room, and on the 2nd of January Mrs. Kennedy handed me a note from the bishop, announcing the commission. I afterwards destroyed it. It did not state the day when the commission would meet, and I wrote to know the day and asked what I was charged with. I expressed in my letter to him my wish for him to be present and that I would abide his decision. He replied they were breaches of my vows, which I must have been over and over again reproached with.

—*Bombay Gazette*: "The delusion that a deficit ceases to be a deficit whenever it represents money spent on works of irrigation or other "special" works, and is covered by a loan, cannot be maintained for a moment, when one considers the peculiar relationship that exists between the State and the land in India. In this country, where it is our boast that the system of State-landlordism enables us to derive a large revenue from the rent of the land, the Government ought not to forget that landlord has duties to perform as well as privileges to enjoy. The Land Revenue is in reality a special fund from which money should be forthcoming, from year to year, to improve the value of the State's property by maintaining and extending works of communication and irrigation throughout the country. In other words, the Indian Revenue ought to be sufficient to provide means for defraying the cost of reproductive works, as well as for meeting the ordinary charges of administration; and the distinction kept up in the financial accounts only hides the fact that it is the custom of the Government of India, which will not make the wealthy traders of our great towns bear their fair share of the general taxation, to divert to ordinary purposes of administration a large proportion of the Land Revenue (which may thus be called a fund raised in relief of taxation), and then to raise a loan in order to pay for the works thus deprived of the beneficial use of capital which in other countries the resident landowners themselves would be compelled in their own interests to expend upon the land. These loans, therefore, are only raised to save the Government of India the trouble of fulfilling a plain duty by redressing the inequality of taxation in this country and applying the Land Revenue to its proper purposes; and Sir Richard Temple would have proved himself to be a sounder financier, if, at the risk of incurring some temporary unpopularity, he had explained the real state of affairs and aimed at a gradual reorganization of our whole financial system instead of adopting the old and shifty policy of borrowing money in order to throw our burdens on future generations."

—Same: "The public will be glad to learn that a train was, on Monday the 8th, successfully taken across the Boree, on the G. I. P. line now pushing on towards Raichore. The works have thus been carried in this direction 320 miles from Bombay."

We understand that the Contractors on the line from Sholapore to Kulbarga have thrown up this contract. Probably the G. I. P. R. Company will finish the work themselves.

—*Bombay Gazette*: "We understand that a reply has been sent in by Mr. Taylor, the barrister, (who has been engaged in advocating the case of H. H. Mulharao Guicowar before the Government) to the report of Dr. Hunter, which was lately placed on the editor's table in the Secretariat."

—The *Som Prakash* thinks the Office of Governor-General superfluous. Perhaps he would think of the same of that of her Majesty.

—An explosion took place at a corn-grinding mill in Coomberwada, yesterday. The *Times of India* says: "A European mechanic, who had been repairing some portion of the engines for working the mills, remarked to the deceased that the stones were revolving rather fast, but the latter seemed to differ from the European and said the rate did very well. Almost immediately afterwards, the iron bands round one of the stones broke, and the thick stone itself burst with a tremendous explosion, and flew into fragments, whilst a cloud of flour filled the place, almost blinding those who were present When the dust had been somewhat laid, Ardaseer Pestonjee was found lying under the driving strap of the crushing stone that had burst."

He died shortly after. Two Hindoos were seriously injured.

—The annual exhibition of the Sir J. J. Parsee Benevolent Institution took place on Monday. Mr. Burgess, the Principal, read the Report. There are in connection with this Institution twelve boys' schools, eight girls' schools, and two girls' classes of the Institution in Bombay and the Mofussil have been regularly giving instruction to 1,569 boys and 1,107 girls, or a total of 2,676 Parsee youths.

The Hon'ble B. H. Ellis presided, and the ceremony was graced by the presence of Mrs. Fitzgerald who kindly undertook the task of distributing the prizes to the girls.

FRIDAY.—March 12.

—Deaths last week, 420.

—A contemporary asks whether the Rev. Francis David Lord Emmanuel Gordon, who is constantly being taken up for intoxication is a 'reverend' or a loafer. The latter we should say, decidedly. He is a native of the South of India, we believe; his pretensions were exposed 15 years ago.

—The P. and Co. Str. *Sumatra* with the Mails of Feb. 19, arrived this morning. *Overland Mail*: Senor Rivero has been elected President of the Spanish Constituent Cortes.

It is probable that Dom Fernando will be elected to the Spanish throne.

The Bills confiscating the private property of King George of Hanover and the Elector of Hesse have been passed by the Berlin Chambers.

It is officially announced that the trial of Jefferson Davis has been abandoned.

We have some particulars from Athens of the difficulties of the young King. As soon as it became known that the King had determined to assent to the decision of the Conference, and any statesman was summoned to the Palace, he received twenty anonymous threats of assassination should he agree to fill the vacant post in the Ministry. The King and Queen were also threatened The majority of the people, however, remained true to the King, and approved submission to the declarations of Europe.

A case has been brought before the presiding magistrate at Bow Street this week, of an attempt on the part of some Admiralty officials to force a bribe from a contractor, which is not only serious in itself, but bears evidence that the case under investigation is not a solitary instance of the kind. The present charge is against Mr. Thomas Gambier, one of the chief clerks in the Storekeeper's Department at the Admiralty, and Mr William Rumble, the Inspector of Machinery Afloat.

The President, on February 16, sent to the Senate for ratification the treaty with Columbia, giving to the United States an exclusive right to construct the Darien ship canal

An attempt is to be made to cross the Atlantic from New York, in a balloon.

The *Lerant Herald* announces that the Sultan has ordered the rigorously enforced prohibitions against the admission of Christians into mosques, to be abolished throughout the Turkish empire. The only condition exacted is that all non-Mussulmans who avail themselves of this new liberty shall act in a becoming manner while visiting the sacred building.

## TELEGAPHIC NEWS.

*London, March 3rd*:—The papers relating to the Conference have been presented to Parliament. —At a final sitting which took place in Paris, the Plenipotentiaries expressed a wish that the result might stand as a precedent for the settlement of differences susceptible of common deliberation.—Government have instructed Colonel Stanton to take steps for the relief of the American Mission which visited Abyssinia in order to effect the liberation of some captives.—Field-Marshal Gough is dead.

*London, 4th*: All the daily papers, with the exception of the Conservative journals, praise Mr. Gladstone's scheme for the disestablishment of the Irish Church.—A supplementary estimate of the cost of the Abyssinian Expedition has been issued, amounting to £3,600,000.—Mr. Fawcett's bill for charging election expenses to rates has

been defeated.—The Youghal, Salford, and Galway elections have been confirmed.—Mr. Edwards, the Official Assignee of the Court of Bankruptcy, has been dismissed for his conduct in connection with Overend, Gurney & Co.—Mr. Cardwell has stated that all appointments in the Army are to be submitted to the Secretary of State for War before presentation to the Queen, but that it would be inadvisable to transfer the patronage from the Commander-in Chief to a political officer.—In the House of Commons last night a debate took place upon the excess of expenditure on the Abyssinian Expedition. Mr. Lowe stated that the amount already ascertained was £8.763,000, that a vote of £3,600,000 was required to complete the repayment of [to?] the Indian Government, and that a further sum might still be necessary.—A select committee has been appointed to enquire into the mode of conducting Parliamentary [and] Municipal elections. Mr. Bruce (Home Secretary) said that the principal object to be considered was whether a secret system of voting could be adopted.—A committee of the Spanish Cortes has been appointed to frame and constitute laws.—The North German Diet has been opened at Berlin.—The king of Prussia made a speech expressing satisfaction at the new institutions, the country was developed in peace, and Government would carefully foster the national sentiment—[given as received]. The relations with foreign powers were of a very friendly character.

*6th*:—Colonel Tyler is inspecting the Italian railways with a view to the establishment of a direct service between Brindisi and Ostend.

*8th*:—Sir Emerson Tennent died suddenly on Saturday last.—Mr. E. W. Cox has been unseated for Taunton, and the Liberal Candidate (Mr. H. James) has been declared duly elected.—The Wigan election has been confirmed.

*New York, March* 2:—The House of Representatives has unanimously passed a resolution expressing sympathy with the Cuban insurrection, and has authorised the President to recognise the independence of Cuba, when a Government shall have been established.

*9th*: Mr. Childers has laid the Navy Estimates before Parliament.—They show that the expenditure for the present year will be £9,600,000, being a reduction of £1,100,000.—It is the intention of Government to establish flying squadrons and to build three turret ships which are to be the most powerful in the world.—The Estimates were subsequently passed.*—Telegrams from Spain state that General Prim and Admiral Tapete had made speeches in the Cortes defending the Duke de Montpensier against the republicans.—Admiral Topete personally supports the claims of the Duke de Montpensier.

* This should no doubt be—"the vote proposed that night was subsequently passed." It will be a while yet before *all* the estimates are passed.—Ed. *B. Gazette*.

In the House of Commons last night Mr. Childers stated that the reduction in the foreign squadrons would be from 80 to 64 ships. On the China stations there would be 25 instead of 34, and on the Indian stations 6 instead of 7 vessels. The Naval force in Australia will remain unchanged. The arrangement is that India hall pay, £70,000 annually towards the expenses of vessels maintained in the Indian seas.—The prospectus of a company for laying a direct Anglo-Indian and Australian submarine telegraph line has been issued. The line is to be laid viâ Gibraltar, Malta, and Bombay.—It is stated that the Turkish Loan has failed in London.—The Bombay Mail of the 13th ultimo was delivered in London yesterday evening.—The Homeward Bombay Mail of the 20th ultimo reached Suez on the 4th instant (2 days before contract time.)—The s. s. *Columbian*, with the Outward Indian Mails, left Suez for Bombay on Monday, the 8th instant, at 3 P. M. (21 hours after contract time.)

*Washington, March* 3*rd*:—The Senate has refused to repeal the Tenure of Offices Bill.

*4th*:—The 40th Congress has adjourned *sine die*.—The new Congress assembled yesterday, to receive President Grant's Inaugural Address. He said that he had taken the oaths without mental reservation, and he would now express to Congress his views upon the leading questions of the day. He would veto the inaugural measures, if they were considered to be objectionable, and would fully execute all laws that had policy to recommend them; he would, however, enforce none against the will of the people.—President Grant strongly advocates payment of the public debt in gold, a return to specie payments, and the faithful collection of the revenue with strict accountability. American credit, he said, would ultimately facilitate the conversion of Bonds bondicte others bearing less interest (sic.) He then continued, "I will deal equally with foreign nations, and if others violate this rule towards us, we shall be compelled to follow precedent." In conclusion he announced his desire to adopt an amendment of the Suffrage.

The above telegram was greatly mutilated in transmission to Kurrachee.

*5th*.—President Grant's Cabinet has been constituted as follows:—

Secretary of State—Mr. Washburne,
" " War—General Schofield.
" " Finance—Mr. Stewart.
" " Interior—Mr. Cox.
" " The Navy—Admiral Porter.

*5th*.—Mr. Disraeli has announced that he will move the rejection of Mr. Gladstone's Irish Church Bill on the 18th inst.—The House of Commons has passed a grant of £3,600,000 for the Abyssinian Expedition.

*6th*.—Sir Charles Phipps has been elected for Westbury.—The Cambridge petition has been withdrawn.—The prosecution of Mr. Lane and Mr. Childs of the Merchants Company (Limited), for their conduct in regard to the call, has been abandoned. The charge of conspiracy is still pending.—M. Lamartine, and M. Troplong, the President of the French Senate, are dead.

*8th*—Mr Stewart has resigned the Secretaryship of the Treasury in consequence of his being disqualified as a trader to hold office.—President Grant requested that his disqualification should be repealed.

## Miscellany.

—The *Free Churchman*, noticing Professor Lightfoot's Commentary on Philippians, says:

"We are happy to be able to quote Professor Lightfoot as the resolute and learned opponent of the revived spirit of the ancient priesthood, though, as we shall have occasion to notice, his theory leaves room for its entrance into the Church. He defines sacerdotalism as the identification of the Christian minister with the ancient Jewish priest: 'as one who offers sacrifices and makes atonement.' He traces the history and growth of this opinion through the sub-apostolic ages, and finds its origin not among the Jewish converts to Christianity, but in the prejudices and pre-conceptions of the Gentile churches. 'For the heathen familiar with auguries, lustrations, sacrifices, and depending on the intervention of some priest for all the manifold religious rites of the state, the club, and the family, the sacerdotal functions must have occupied a far larger space in the affairs of every-day life then for the Jew of the dispersion, who of necessity dispensed, and had no scruple at dispensing, with priestly ministrations from one year's end to the other. With this presumption, drawn from probability, the evidence of fact accords.' The spirit was heathen, the form which it assumed it derived from the Jewish Scriptures. Following it thus from its source, we are told that 'if Tertullian and Origen are still hovering on the border, Cyprian has boldly transferred himself into the new domain.' It is not only that he uses the terms sacerdos, sacerdotium, sacerdotalis, of the ministry with a frequency hitherto without parallel. But he treats all the passages in the Old Testament which refer to the privileges, the sanctions, the duties, and the responsibilities of the Aaronic priesthood, as applying to the officers of the Christian Church. His opponents are profane and sacrilegious; they have passed sentence of death on themselves by disobeying the commands of the Lord in Deuteronomy to 'hear the priest'; they have forgotten the injunction of Solomon to honour and reverence God's priest'; they have despised the example of St. Paul, who regretted that he 'did not know it was the high priest;' they have been guilty of the sin of Korah, Dathan, and Abiram. These passages are urged again and again. They are urged, moreover, as applying, not by parity of reasoning, not by analogy of circumstance, but as absolute and immediate and unquestionable. 'As Cyprian crowned the edifice of episcopal power, so also was he the first to put forward without relief or disguise these sacerdotal assumptions; and so uncompromising was the tone in which he asserted them, that nothing was left to his successors but to enforce his principles and reiterate his language.' The ground of these pretensions was laid in the work which the Christian priest had to perform. He was called from among men to minister for them in divine things. He was to do for them what they could not do for themselves. He had a plea to present to deity which they had not. It is easily seen that these words enclose ideas perfectly true, and perfectly compatible with the liberty of the individual believer; but the line which divides these from gross error is so perilously fine that the Church is constantly in danger of passing from the side of truth to that of falsehood. As a matter of fact, the mass of Christian believers have never been free at any time from the mistake of confounding metaphor with literal fact; of degrading pure truth by debasing its symbols. The instances are to be found in every Church, in every rank, and among every variety of belief. The Italian peasant looking upon the statue of the Virgin or of a local saint with the same feeling of awe or affection he would feel for the being it represents; the Italian priest handling the elements of the Eucharist as if they were a charm by which deity could be persuaded, are oft-quoted examples of this habit of mind. But there are others which are unhappily familiar to all observers of the temper of mind in which the unintelligent portion of religious society regard statements never intended to be literally construed. The often unmoral, always fictitious, transactions of the atonement formerly held by thousands of Christians to have taken place on man's behalf were the result of the intense literalness of the popular mind. The obedience yielded by Baptists to what is supposed by them to be an ancient custom and a New Testament ordinance is a still existing example, which unhappily divides two large sections of Christian people who in other respects believe and act precisely alike. The time may come when it will be incredible that thousands of people were divided into two rival Churches on the question of how much water should be employed in the baptism of an adult.

"Professor Lightfoot has summarised for us the views of the New Testament of the Christian Ministry, which, in brief, amount to what follows. He says, (p. 182), "The only priests under the Gospel, designated as such in the New Testament, are the Saints, the members of the Christian brotherhood." But he, nevertheless, allows, at the close of his essay, that ministers are priests, though not in the Old Testament sense. Their office and duties conform to the definition of the priest in the Epistle to the Hebrews. They are called of God; they represent man to God, and God to man. It is true they have nothing to offer except spiritual sacrifices, and they have nothing to convey from God to man, except the message of reconciliation, which is also to be read by every man for himself in the New Testament. They are representative, not vicarial; that is to say, "the priestly functions and privileges of the Christian people are never regarded as transferred, or even delegated, to these officers."

"Nothing can be more reasonable than this description of the power and duties of the Christian Ministry, and in every respect, save one, it is most Scriptural. The exception has reference to the language. If the name of a priest was confined in apostolic times to the Lord Himself, what right have we to apply it to those who are His servants? Here, too, we are in agreement with Dr. Lightfoot, who says that "It might have been better if the later Christian vocabulary had conformed to the silence of the Apostolic writers, so that the possibility of confusion would have been avoided."

"It is hopeless to expect that such moderate counsels as these will prevail with that section of the Established Church which most needs them. The men who are now engaged in leading the minds of their fellow-countrymen back into the gross religious superstitions, from which our fathers hoped the Reformation had delivered England for ever, will probably fix upon some points of patristic history that admit of another rendering, and so keep their minds from the real issue raised by Dr. Lightfoot. He shows us how utterly alien from the spirit of the New Testament is Sacerdotalism; and he has traced its progress from the time it took its rise in the union of pagan ideas with Jewish ordinances. Clinging with tenacity to the darling fictions of a supernatural power at their disposal, or a material sacrifice to offer, they will not yield to his reasons the influence they have gained over the timid and the ignorant.

"It is not by reasoning with priests that advances have ever been made in religious freedom and independence, but by educating the people;

Government of Maharashtra
on 28 February, 2020

by gradually raising the whole mind of a nation; by showing practically the worthlessness of sacerdotal pretensions. Nothing would be gained by legislation in reference to the practices of those who are called Ritualists, so long as the dogmas are believed, which Ritualism expresses. If there are those who regard human nature as radically and hopelessly corrupted and vitiated there will always be priests who will offer to cleanse out from the child the inherited stain, and to cover in the old man the acquired marks of a spiritual taint. Timid mothers will hand their infants to the priest, to charm from the evil they have brought into the world; and terrified men will seek a ghostly viaticum through the shadows and darkness that fall from their own guilty memories."

—Facts are multiplying to show that the deep-sea bottom, so far from being lifeless, teems with animal life and with creatures of a very remarkable kind, some of which connect long past geological periods with the geological action going on in our own time.

—*Missionary Herald;* Abeih: "*Baptism of a Druze.* The last sabbath of September was one of peculiar interest in our station. Our little chapel was crowded, and with breathless attention the audience witnessed a Druze take upon himself the solemn vows of church covenant, and kneel down to receive the seal of baptism. His three older children he, at the same time, dedicated to the Lord. Great sympathy was elicited, from the fact that the wife and mother had abandoned her home, and was known to be bitterly opposed to the whole transaction.

"This is the first case in which any one of this sect has united with our Abeih church. He is now the only male church member from that community of Syria, the two connected with the Beirut church being females. He is also the only one received from that people since my arrival on missionary ground, fifteen years ago. He was educated in our seminary, and has taught, most of the time since he left, in our schools. His relatives are greatly incensed, but we apprehend nothing in the shape of personal violence, though his wife may not be willing to return to him. We bespeak the prayers of those who love the cause of our Redeemer in his behalf, that he may be endued with power from on high to resist temptation and endure persecution; and that he may prove the means of great good among that strange, peculiar people".

"*The Gold Discoveries.* As many readers of the Herald have doubtless seen allusions, recently, in the public papers, to expectations awakened in South Africa by the finding of gold, they may be interested in the following extracts from a letter from Mr. Tyler.

"Doubtless you have heard of the gold mines lately discovered in this part of the world. They lie adjacent to the country of the Matebele, a tribe under Mosilekatzi (or Umgilikazi, as he is more frequently called), to which chief a part of the first band of American missionaries for South Africa were originally sent. It is thought by many here, that the short road to wealth is by the '*diggings,*' and parties are forming to go thither. Some suppose this place to be the veritable '*Ophir*' of Scriptures, from which Solomon obtained gold, ivory, and peacocks, and there is some reason for favoring this opinion. The question is an interesting one, and doubtless great light will soon be thrown upon the subject. Bruce, in his travels to discover the source of the Nile, alluded to traditions which go to swell the evidence that the gold of Solomon was procured in this part of Africa. The history of the Portuguese, who have for centuries occupied the southeastern coast, leads us to conclude that they once obtained gold in considerable quantities from the natives who worked the mines. De Gama, a Portuguese mariner, who first sighted Natal, in 1497, is said to have gone to Sofala (the nearest port, I believe, to the gold diggings), to have erected a fort there, conquered the whole of the eastern coast, and taken home, among the spoils, a large bar of gold. Bloody wars ensued, and the natives have maintained undisputed dominion over all the gold-bearing regions; and the Portuguese, finding that the slave-trade would yield them greater profits, abandoned the search for gold, and in 1517, with the sanction of the Pope, commenced the abominable traffic which they have carried on until the present day. If these South African gold-fields prove extensive and valuable, and there should be a rush to them, as there was years ago to California and Australia, it is easy to see that Natal will be affected, in a commercial point of view. On account of climate, good roads, and other advantages, this colony will undoubtedly be selected as the starting-point for the gold-seekers.

"But there is another view, and one of deeper interest to the friends of African missions connected with this gold discovery. May we not hope that the time has come in which God is about to open up a highway for his blessed Word, to the interior of this benighted continent? To *my* mind it is an interesting and delightful fact, that the large Matebele tribe, whose northern boundary is the Zambezi River, were originally Zulus; and now speak the same dialect which we use here in Natal, and in which the New Testament, and other books, have been printed. Rev. John Moffat (son of the well-known Robert Moffat), who labored for years in the Matebele country, lately informed me, that the books which I sent to him from Natal were the best adapted for teaching that people. Do we not see here a vast and most interesting field opening for Christian enterprise? Is not Ethiopia stretching forth her hands unto God? Is it not the design of Providence that Natal shall be the base of operations for the grand Christian army to be sent into the interior of Africa? And is it not a matter of gratitude and joy that the supplies of divine truth are here, *ready* and *waiting?* Shall we not hope and pray, that men may be found who will be as anxious to enrich, *spiritually,* the benighted Africans, as others are to gain here, for themselves, earthly riches?"

—Nine groves of the famous Wellingtonia Gigantea have been discovered, the two best known being the Calaveras and the Mariposa. The entire number of trees is computed at 1250. The largest is 116 feet in diameter and 450 feet high. Another is 200 feet to the first branch.

## PASESNGERS ARRIVED.

Per *Bengal, 8th:*

*From Southampton.*—Major Norgate, Assistant Surgeon Grant, Rev. and Mrs. J. W. Gardner and child, Rev. E. H. Cooper, Mrs Brine, Mrs. Noble, Miss McClymont, Miss Amelias, Campion; Messrs. W. C. Morris, W. Rose Wynter, Percy G. Scott, John Soy, Peter W. Jamieson, Victor M. Hollinsworth, C. Moyle, J. Campion, H. Campion, and W. Beale.

*From Marseilles.*—Lieut.-Colonel Cookworthy, Captain H. Hincks, Captain J. G. Watts, Captain George Waller Vesey, Lieut. Carter, Dr. R. B. Barton, Dr. W. Hopkins, Dr. J. H. G. Hill, Mrs. D. Robinson and infant, Mr. and Mrs. D. Bargat, Messrs. R. W. Hill, W. E. E. Moran, W. Lane, J. R. Campbell, E. Jervis, J. Lund, C. Danks, H. Jones, A. Saunders, Fulcher, and D. A. Smith.

*From Suez.*—Messrs. T. Meeke, E. D. Twemlow, Lionel R. Ashburner, and D. Biancardi.

*From Aden.*—Mr. and Mrs. A. M. Gubbay, Master and Miss Gubbay and Miss Nathan.

## PASSENGERS SAILED.

Per *Golconda, March 6th:*

*For Southampton.*—Major and Mrs. Ballaston, Mr. T. Gordon, Lieut.-Colonel and Mrs. MacLeod and 4 children, Mrs. Church, Colonel and Mrs. Oldfield and 4 children, Mrs. J. Innis Gibbs, Mrs. Pannard and child, Mr. W. Brewtey and 2 children, Captain and Mrs. Holloway, Mr. and Mrs. Short and two children, Mr. R. Harvey, Miss Szczepanska, Mrs. Smith and child, Sir Walter and Lady Morgan, Lieut.-Colonel and Mrs. Allen and child, Dr. and Mrs. Reed and child.

*For Marseilles.*—Mr. and Mrs. and Miss Martin and two children, Lieut. C. H. T. Marshall and child, Mrs. Sandwith and 4 children, Mr. W. Forester, Mrs. James and 2 children, Rev. F. J. and Mrs Spring, Mr. A. Watt, Mrs. Moore, Mr. and Mrs. W. Macintyre, Mr. Alexander, Mr. Julius G. Schultze, Mr. W. Metlavin, Mr. Bishop, Mr. Dymock, Mr. Jarquemot, Mr. A. R. Chick, Mr. Todd, Major Cockburn.

*For Suez.*—Mr. and Mrs. Negreponte and two children, Mr. H. F. Brown, Mr. M. Henderson, Mr. Burrows, Mr. Gibson, Mr. and Mrs. P. Pittar, Major W. W. Arbuthnot, Captain Mead, Lord Huntley, Lord Gosford.

For *Aden.*—Mr. Simmons, Lieut. McDiarmid.

Per *Krishna, 10th:*

Major and Mrs. Gray, Mr. and Mrs. Drummond and child and European female servant, Dr. and Mrs. Grylls and infant, Captain Harrison, Mr. and Mrs. Gardner, Mrs. Lugard and 4 children, and European female servant, Rev. B. D. and Mrs. Wyckoff and 5 children, Miss Brittan, D. Smith, Rev. J. Duthie, Rev. J. F. Payne, Mr. and Mrs. Bichers and 3 children, Captain Byrne, Colonel Waddington, Messrs. Batterbie, Milner, Rubbard, Bayley, Guerin, Boyt, Yeatman, Maclean, Forester, Shestakoff, Moore, Riley, Thomas, Sandeamp, Tripichio, and Churcher; and Signors Steffani Pazzi, and Pazzani.

## DOMESTIC OCCURRENCES.

### MARRIAGE.

BRUNTON—WHITE—Feb. 27th, at the Government Church, Cochin, by the Venerable Archdeacon, assisted by the Rev. Mr. Macdonald, Robert Brunton, second son of George Brunton, Esq., M.I.C.E. to Dudeines White, second daughter of the late Henry White, Esq.

BEYTS—AYERST—March 8th, at Christ's Church, Sarat, by the Rev. Charles Kirk, M. A., N. Buxt a Beyts, Esq., Acting Superintendent of Survey and Settlement, Guzerat, to Julia Mary, fourth daughter of the Rev. William Ayerst, Incumbent of Egerton, Kent.

### DEATHS.

BLENKINSOP—Feb. 23rd, at Secunderabad, of diptheria, Kate Louisa Hindeston, eldest daughter of E. G. Blenkinsop, Lieut and Adjutant 4th Reg. M. N. I.

PHILIPPS—March 7th, at her residence at Matharpacady, Eliza, the beloved wife of Mr. G. F. Philipps, and daughter of the late John Junius Stevens, Esq., of Bombay, aged 31 years.


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